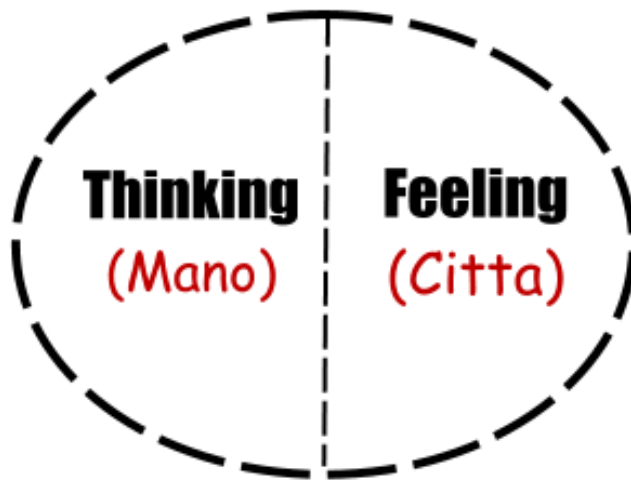


Welcome to Proto Buddhism- The Original Teachings of the Buddha (This website is best viewed in Mozilla Firefox/ Google Chrome)

The Original Teachings of the Buddha



The Mind



Protobuddhism©

Did you know who the Buddha really was?

Did you know what Nirvana really is?

Did Buddhist believe in the concept of God?

Did you know the right way to meditate which is not seeing lights or going into a hypnotic state?

Find out all these questions in Proto Buddhism.

Proto Buddhism is the prototype from which all other forms of Buddhism present in the world today.

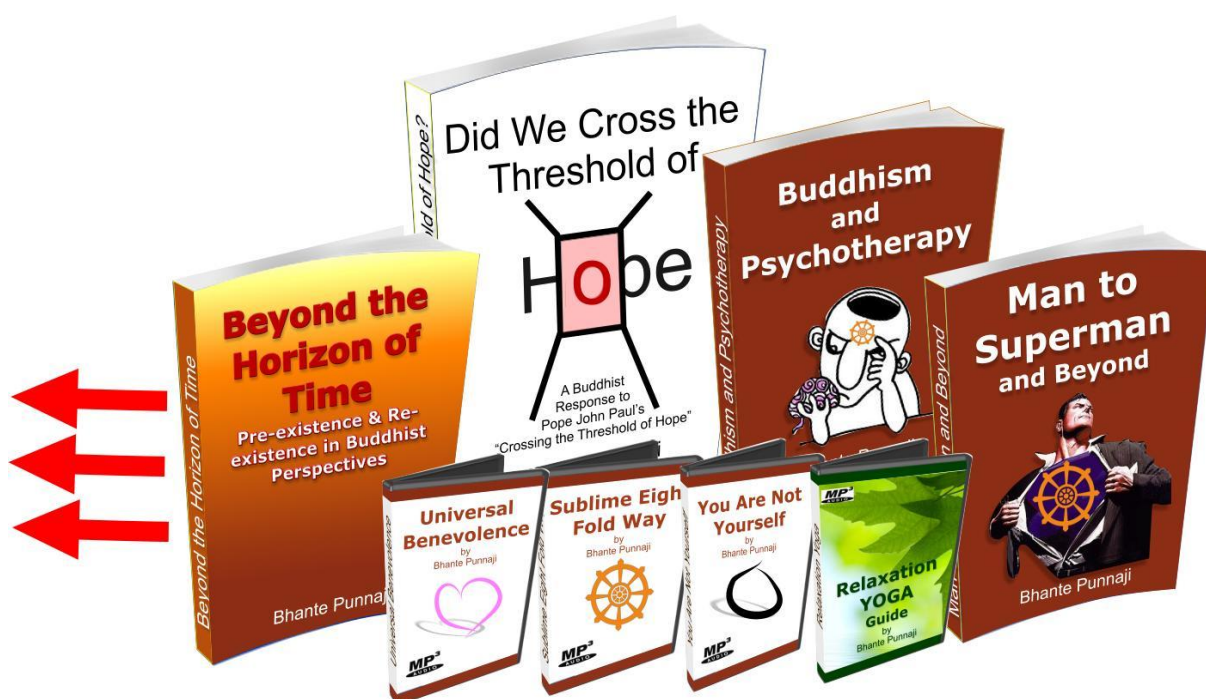
This means,

"All the forms of Buddhism present in the modern world are cultural modifications and not exactly what the Buddha taught. You are

about to discover the original teachings of the Buddha"

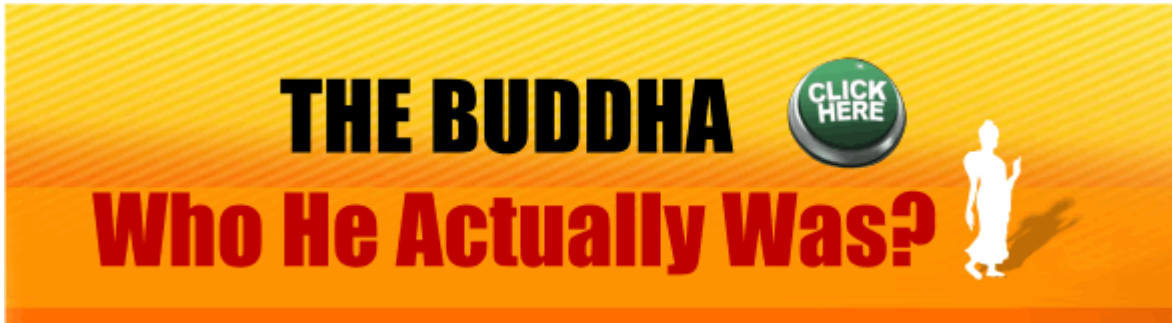
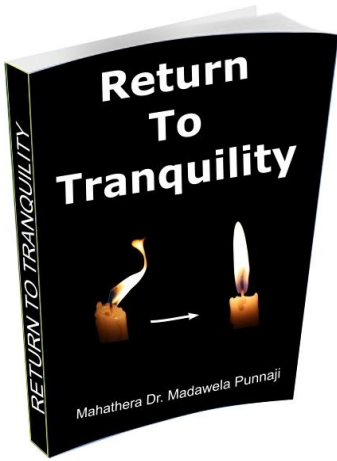
We have done a research to discover the original teaching of the Buddha. Our research has lasted for more than 50 years. In order to understand the teaching, we have not only read the original Pali Sutras that are accepted by scholars to be the earliest form of the teachings of the Buddha. We have even used a background knowledge of modern philosophy, psychology and even modern science to help understand the very advanced teachings of the Buddha, who is well known to all Buddhist as the discoverer of the absolute truth about the world and life in it. This is not done through a blind faith in a culture or religion but based on a very critical scientific method of exploring the teaching of the Buddha. What has been discovered through this research is a wonderful teaching which is far more advance than any philosophy or science present in the world today. This fact can be realized only through a careful study of the teachings presented in this website.

You will find a series of "MIND BLOWING" ebooks and talks in this website. Please CREATE AN ACCOUNT on the left panel to download



In conjunction of the vesak day 2013. Bhante Punna has written a new book called, "Return to Tranquility"

To download the ebook, sign up FOR FREE and log in to download at the "MEMBERSHIP EBOOK DOWNLOAD PAGE"



Is Buddha a man or God? Do you believe in God? Who created the world?

Very often people answer this question (“who created the world?”) by saying that the Buddha has been silent about the beginning of the world, and he considered the question to be unimportant. Instead of speaking about the beginning he spoke about the Four Noble Truths: Suffering, its cause, its end, and the way to its end. In support of this answer they often quote the Culla Malunkyaputta Sutta in the Majjima Nikaya. This is a good example of an inconsistent concept that modern Buddhists have learned to accept.

What I often point out is that the Buddha has never been silent on this question. The Buddha has always emphasised the importance of yoniso manasikara, which means thinking in terms of the origin, or deterministic thinking. A special example of this kind of thinking is the well known paticca samuppada, which is commonly translated as “dependent origination.” It was by listening to this teaching in short that Upatissa, who became Sariputta, attained the first stage of enlightenment called, stream-entrance (sotapanna)

PUNNAJI MAHA THERA ‘S MONUMENTAL CONTRIBUTION GOES ON UNSEEN! UNSUNG!

By Aloy Perera



The usual image of the average scholar Buddhist monk decked with degrees and qualifications that follow his nomenclature in abbreviated non essentials for a bhikkhu, such as M.A. s and Ph.D.s, often obscures the real savant, authority on Tripitaka and meditation master that Venerable Punnaaji Maha Thera is to numerous enclaves of Buddhist intellectuals spread across the globe, particularly USA and Canada. This humble and unassuming Buddhist monk, unquestionably an intellectual giant of modern times and perhaps one of the foremost among today's world authorities on Buddhism, who a few years ago served as **Professor of Buddhism at Taiwan's Fo Kwan Buddhist University and as the director of Sri Lanka's former Mihindu Sarasaviya (university) Movement** still remains unnoticed and unsung for the most part in his own native Sri Lanka.

Punnaaji Maha Thera who makes at least one prolonged annual carika to Sri Lanka has consistently kept at arms length this Buddhist nation's powers that be both among politicians of all hues and Sangha-politics above all, all through his **half a century of service to the Sambuddha Sasana**; often refusing to be politically correct (according to him, a euphemism for being dishonest), for the sake of recognition, honours or fame.

While most Buddhist Scholars excel in restricted fields of their chosen fields of study accomplished for examination purposes, Punnaaji Mahathera's own insight-filled scholarship shines brighter simply because it's the result of intensive all embracing personal study and investigation cum practice of over half a century as an ordained Buddhist monk. A voracious reader from his young days in the nineteen-forties spent at the Dharmaraja College hostel, nestled in the hills of Kandy providing a panoramic view of the Dala Da Malgawa, the fabled Temple of the Sacred Tooth Relic of the Buddha, where he completed his secondary education Punnaaji Maha Thera, preacher par excellence, continues to draw from an inexhaustible resource of Science, philosophy, world history and psychology, the very topics that caught his attention as a fashionable youth.

Born 26th November 1929, as Pushpananda Madawela, the youngest son of the aristocratic Madawela-Moonamale family in Madawela, in the Kurunegala district that had close links to some of the well known hill country peerage, he had his primary education at the Maliyadeva College School before being sent to Dharmaraja College in Kandy when he was but seven years old.

The example of his devout mother and the life he spent in Kandy, the seat of Buddhism in Sri Lanka, in the shadow of the sacred Dala Da Maligawa helped shape the future of this precocious and impressionable youth who had always displayed a certain propensity to the study of Buddha Dhamma and contemplation.....

Pushpananda Madawela entered the **Ceylon Medical College, then the medical faculty of the University of Ceylon**, opting to pass out as a medical practitioner. His stint of studies at the Medical College was marked by an intensive inner transformation where he had often toyed with the idea of making a total commitment to becoming a Buddhist monk. Living in Colombo as he did then he often

visited the Vajirarama Temple to hear Venerable Narada Nayaka Thero preach and learn Dhamma. Soon Narada Thero introduced him to Venerable Madihe Pannasiha Thero who would eventually become elected the Mahanayake of the Amarapura Nikaya. Madihe Nayake Thero's piety and his Dhamma expositions had impressed him immensely. **Founding of a Bhikkhu Training Centre on modern lines to train novices was taking shape in the mind of visionary Madihe Nayake Thero.**

At the same time adolescent Puspananda Madawela continued his forays into Buddhism, History of Philosophy and the then not so well known discipline of western psychology. He read the works of Socrates and Plato and the earlier Thales who is said to have been a contemporary of Siddhattha Gotama. He became a frequent visitor to Colombo's public library where he was observed to be pouring over the volumes of Descartes, Hume, Kant and Kierkegaard, the existential philosopher. But his favorite became Sigmund Freud and his discoveries in attempting to understand the workings of the human mind. He would often go into transports of joy as he began to **understand the truth of Buddha's word through the insights he could glean out from then known different schools of Psychology, mainly, Freudian, Jungian and Adlerian schools. There was a lot more edgeling discipline of psychology**

1. Providing a clear, unassailable meaning to the profound original teachings of the Buddha as opposed to the traditional translations and interpretations found in the commentaries, the Visuddhimagga and later writings on Buddhism.
2. The misuse of key terms such as sati which is traditionally and misleadingly translated as concentration and its practice taught as concentrating on the in-out breath at the nostrils and how such concentrating practice can lead to self-hypnosis rather than into the states of jhana.

ADDITIONAL POINTS FROM MAHENDRA:

Once asked to list his key discoveries in Buddhism, Punnaaji Thero humbly obliged:

1. A unique and original interpretation of the Paticca samuppada, that explains the arising of dukkha at every moment in our lives as opposed to the traditional explanation which spans three-lives.
2. The path to Nibbana, through the gradual evolution of the Noble Eight-fold Path, for which he uses the term the Supernormal Eight-fold Way. He has dispelled current myths, which leading Buddhist teachers are grappling with, through his clear understanding and explanations.
3. The mental, physical and physiological changes one experiences in the gradual deepening of tranquility in Samatha meditation and the states of jhana.
4. The difference between "existence" and "experience," as expounded by the Buddha, and an yet unresolved problem in the field of Western philosophy. Punnaaji Thero spent many years of research in to the Tipitaka, deep reflection, supplemented by his own meditative practice and self-discovery in order to clearly understand this key secret one has to discover on the path to Nibbana.
5. The importance of the relaxation of the tensions in the body as an essential step in meditation, and entering the states of jhana. This discovery was triggered by a combination of his initial struggle to understand the real meaning of the satipattana sutta as a youth and the discovery of a booklet titled, "How To Relax," written by Wilfrid Northfield in England. The combination of these two sources led Punnaaji Thero to put his new learnings in to practice and thereby verify for himself what the Buddha meant in sutta such as the Anapanasati.
6. The value of "thinking as the Buddha did," as a daily practice for all Buddhists.
7. A clear understanding of the role of emotions and their link to tanha, the cause of dukkha, and how emotions can be gradually eliminated beginning with the relaxation of muscular tension and developing purity of mind.

Other points:

Major influence of his mother during his early years: going to the temple on Full-moon day to meditate, and even wanting to stay back at the temple to continue his meditation taught by his mother.

After graduation from medical school:

Passing away of his mother, and his bed side assistance during her final days in true fashion of taking care of ones parents, the Buddhist way.

Practicing as a physician in the old rural towns and villages of Sri Lanka, where his contact with patients, from birth to death, provided him with a true appreciation of the fragility of life, futility of passion and development of viraga, a dispassion.

An extraordinary experience at the island hermitage meditation center where Punnaji Thero spent some time soon after being ordained. His life time of research and meditative practices were put to the test during this time. There he experienced for the first time the deep states of tranquility or states of jhana, as described in the sutta. He extended his stay to continue in these blissful states and gain insights through Vipassana.

Last Updated (Wednesday, 28 April 2010 00:19)

What follows is a series of 4 Damma talks given by Bhante Dr. M Punnaji in January 2004 at Friends of Dhamma Meditation Centre in Portland or USA.

Dr. M Punnaji divided the series into the following categories:

Sadha- devotion

Sila- Good behavior

Samadhi- happiness

Panna- understanding

This video production is part of an ongoing effort by those who wish to preserve Bhante Punnaji's comments on the original teachings of the Buddha

Last Updated (Monday, 27 May 2013 14:17)

DISCOVER THE ORIGINAL TEACHINGS OF THE BUDDHA

Win the Highest Point in Human Evolution by Mastering the Authentic Meditation Skills of the Buddha. Gain Perfection in Physical and Mental Health & Happiness. Make a Paradigm Shift from Existence to Experience, which will Awaken you from the Dream of Existence and Set You Free from every SUFFERING including DEATH itself and that means

IMMORTALITY

FOR EVER

You can't practice Buddhism without having a good background knowledge. As the Buddha pointed out, "I don't lead the blind to their destination by holding hands. I help them regain their visions, and point the path, so that they can find their way by themselves."

You are about to receive the knowledge and vision necessary to enter and progress

on the spiritual path shown by the Buddha

Listen carefully

BUDDHISM DEMYSTIFIED

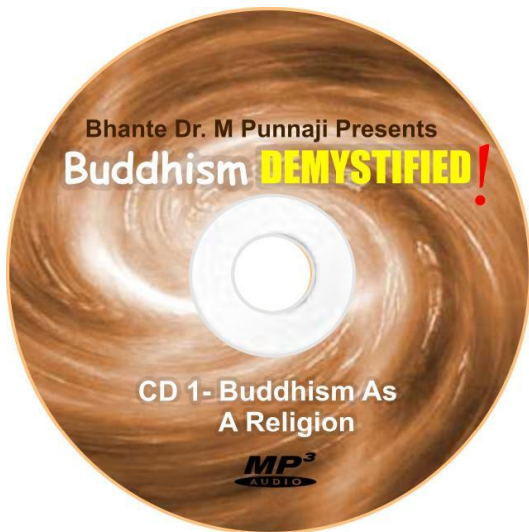
Let go of meaningless dogmas and rituals and

Understand the original teachings of the Buddha in terms of religion, philosophy, psychology & practice

At the end of this course, you will be able to understand:

- **Buddhism As A Religion—Discover how Buddhism becomes a religion despite its apparent atheism which rejects the idea of a Creator. Look at religion from a modern anthropological and humanistic point of view rather than from a narrow minded, dogmatic and cultural point of view.**
- **Buddhism As Philosophy—Discover the original teachings of the Buddha as it is found in the earliest sources. We call this Buddhism "Proto Buddhism" to identify it as the prototype from which all other modern schools of Buddhism have originated.**
- **Buddhism As A Psychology—Discover Buddhism as a science more than as a dogmatic religion based on blind faith. Learn its purest form as an introspective mental science, which focuses on the inner experience rather than the outer.**
- **Buddhism in Practice—Discover the practice of Buddhism as the solution of a psychological problem. It is not mere prayer and worship or blind obedience to rules. Learn it as a "do-it-yourself" method of psychotherapy, and a gradual process of growth and maturity. It is not, however, an instantaneous cure.**

CD 1 -BUDDHISM AS A RELIGION



Most modern approaches to the definition of religion consider religion to be the worship of a Supernatural Creator or Superhuman gods. The belief in supernatural beings and supernatural powers seem to be at the center of all relations. Therefore Buddhism that rejects the idea of a Creator is often considered to be an atheistic philosophy rather than a religion. This is to degrade religious values by taking religion to be a primitive superstitious belief and practice, quite unsuitable for modern scientific thinking people. By disregarding religious values this way, modern people tend to throw away the baby with the bath water. Those who have believed morality to be the dictates of the Creator are now at a loss searching for a proper basis of moral values.

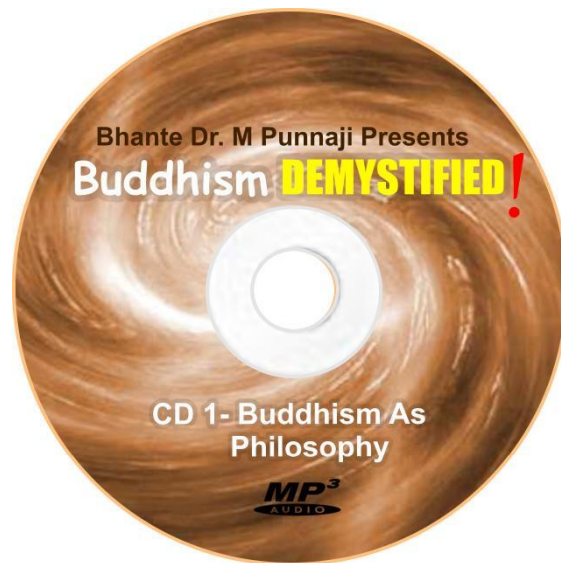
Our aim here is to offer a better definition of religion that not only preserves the respect for religious values, but also points out how Buddhism becomes a religion despite its apparent atheism. We do not deal with religion from a narrow minded, dogmatic, and cultural point of view. We deal with religion from a modern anthropological and humanistic point of view. We examine religion from a broad and scientific perspective. We do not see a conflict between religion and science either. We also see a unity in the diversity of religious beliefs and practices. Buddhists do believe in a God, though not the Creator of the world.

Modern Western philosophers have already recognized that an all powerful, all knowing and all loving God cannot be the Creator of a world where one animal lives at the expense of the others. How can a world full of suffering, crime, and war be the creation of an all loving and all powerful God? Obviously God cannot be the Creator of the world. "God," for the Buddhist, is a human concept. It is the concept of perfection, which is commonly expressed as omnipotence, omniscience, and omnibenevolence. This state of perfection becomes an ideal to be realized through the practice of religion. All religions speak about union with God. What can this mean other than to realize this ideal of perfection? When a person does realize this ideal, he is called God become (*Brahma bhuto*). *Brahma* is the Indian word for God. This spiritual perfection is what the Buddha achieved and therefore the Buddha is the anthropomorphic God of the Buddhist. Buddhism is not an atheistic philosophy but a humanistic religion whose aim is to solve the problem of existence, which is the insecurity of life. All religions are attempting to solve this same basic problem of existence, which is death and suffering. Although some try to run away from the reality of death and suffering into the fantasy where there is eternal life and eternal happiness, the Buddhist attempts to face the reality and discover the cause of the problem within one's own mind, and solve the problem by eliminating the cause.

- i. Introduction- Magic and Religion. Religion is evolutionary adaptation.
- ii. Evolution biological and psychological – Religion is scientific- (*Aggañña Sutta*)

- iii. **Theology- Comparative Theology- Theistic and Humanistic definition of God**
- iv. **Cosmology- Comparative Buddhist and Astronomical thinking**
- v. **Eschatology- Realms of existence, Rebirth, Karma and Samsara**
- vi. **Soteriology- Immortality the salvation of man in Nirvana**
- vii. **Conclusion- Buddhism is religion advanced to its culmination or ultimate climax.**

CD 2-BUDDHISM AS PHILOSOPHY



As a philosophy Buddhism deals with the common questions that philosophers have set out to answer. A study of this philosophy reveals the profundity of the teachings of the Buddha. Here we do not deal with the dogmatic views of the different schools of Buddhism found in the modern world. An effort has been made to arrive at the original teachings of the Buddha as it is found in the earliest sources. We call this Buddhism “Proto Buddhism” to identify it as the prototype from which all other modern schools of Buddhism have originated.

- i. **Introduction- Definition of philosophy**
- ii. **Epistemology- The search for truth**
- iii. **Ethics- The meaning of goodness**
- iv. **Mysticism- Why do people renounce worldly comforts and practice ascetism?**
- v. **Metaphysics- The search for reality**
- vi. **Meta-psychology- The emptiness (suññatha) of all phenomena.**

Existence is an experience, which is the reaction of an organism to environmental stimulation, which is a chain reaction consisting of perception, conception, emotion and action. Experience is bilateral consisting of a subjective and an objective duality, normally observed as a subjective and objective existence. Experience is only an activity that continues, and not an entity that exists. Experience is an activity dependent for its continuation on the necessary conditions. There is no reality outside experience. Experience is the only reality to be referred to. This only reality is not what is experienced (as phenomenon) or what is not experienced (as the noumenon) but

experience itself, which is only how what is experienced, is experienced. Existence is only a static concept in a dynamic reality. One can experience existence, which is not real, or one can experience experience which is real. This experiencing of experience instead of experience is a paradigm shift from “existence” to “experience.” It is, seeing experience as experience, instead of as existence.

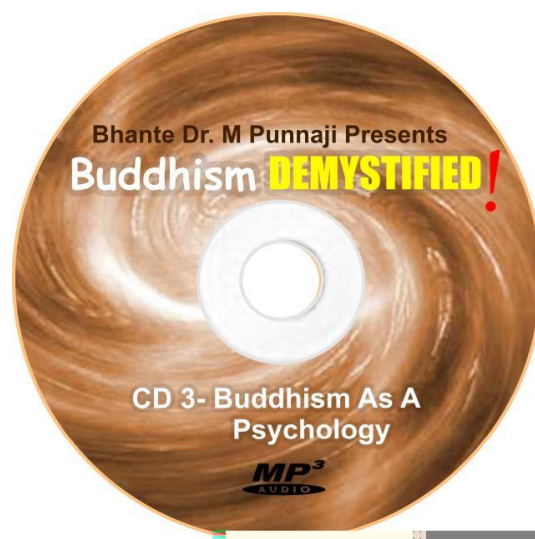
This paradigm shift involves apperception (Abhiñña). Experience has three constituents:

- 1) What is experienced (the object that seems to exist)
- 2) Who experiences (the subject that seems to exist)
- 3) The experience itself (the activity that continues dependent on conditions)

The subject and object are only products of the activity called experience. When this is clearly comprehended (pariñña), one awakens from the dream of existence, and ceases to be a person of the world. One has transcended the world, and has entered reality (Tathagata:- Thatha= reality, gatha= arrived at). (Story about a brahmin asking the Buddha whether he was a deva). Apperception (Abhiñña) and Comprehension (Pariñña) together is called Apprehension (Pañña)

vii. Conclusion- Buddhism is philosophical thinking at the ultimate level. Buddha is the ultimate stage in the evolutionary process.

CD 3- BUDDHISM AS A PSYCHOLOGY

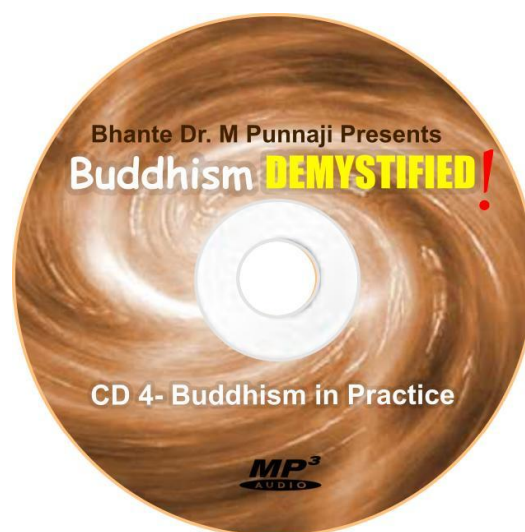


We consider Buddhism to be a science more than a dogmatic religion based on blind faith. Yet we consider it to be experiential rather than empirical. It is also an introspective mental science, rather than an “extrospective” physical science. It is a science because it uses the scientific method, which is observation, inference, and experimental verification, though focused on the inner experience, rather than the outer. Today, the Behaviorists have been critical about introspection, holding that it is unscientific, but the modern school of psychology known as Cognitive Psychology has realized that introspection cannot be avoided if we want to study the mind. Everyone concerned with psychological problems have to deal with the mind, no matter if it looks unscientific in comparison with physical sciences. Psychology cannot be converted into a physical science.

“Clearly stated in words is the teaching of the Buddha (suvakkahto). It is experiential (sanditthiko) and independent of time (akaliko). It is verifiable (ehipassiko) and introspective (openaiko), personally experienced by conscious beings (pacattan veditabbo vinnuhiti).”

1. Introduction- Definition of psychology
2. Mind as the Buddha saw it- Vinnana, Mano and Citta.
3. The ordinary human is dominated by emotions- (cittena niyati loko...)
4. The aim of Buddha is to make reasons dominate the human.
5. Buddha also points out that reason precedes emotion (manopubbangama..)
6. Emotion cannot be educated, but reason can be.
7. When reason is educated, emotion can be brought under full control
8. When reason has understood the problem and its solution, a new goal orientation takes place, which is not to gratify emotions but to eliminate them. Goodness, happiness, and wisdom are not gained by gratifying self-centered emotions, but by eliminating them.
9. Emotion can be eliminated because it is aroused due to a chain reaction that begins at the senses. (pabhassaramidam bhikkhave cittaṅ...)
10. The sublime Eightfold Way is the way to bring about a transformation of the human mind
11. It is a process of evolution of the human mind, which is a psychological process. Unlike biological evolution, this evolution has to be consciously achieved, because it is the evolution of consciousness itself.
12. Conclusion- There are no short cuts or instant results. Progress is a matter of growth and evolution, and it depends on the initial level of emotional and intellectual maturity of the individual who makes a conscious effort to evolve.

CD 4- BUDDHISM IN PRACTICE



Buddhism cannot be properly practiced without an adequate theoretical understanding. This is why the Sublime Eightfold Way begins with the harmonious perspective. The practice of Buddhism is the solution of a problem, not mere prayer and worship or blind obedience to rules. Practice without understanding the problem and its solution is like try to cure a sickness without a proper diagnosis. Buddhism is also a “do-it-yourself” method of treatment. No one can cure

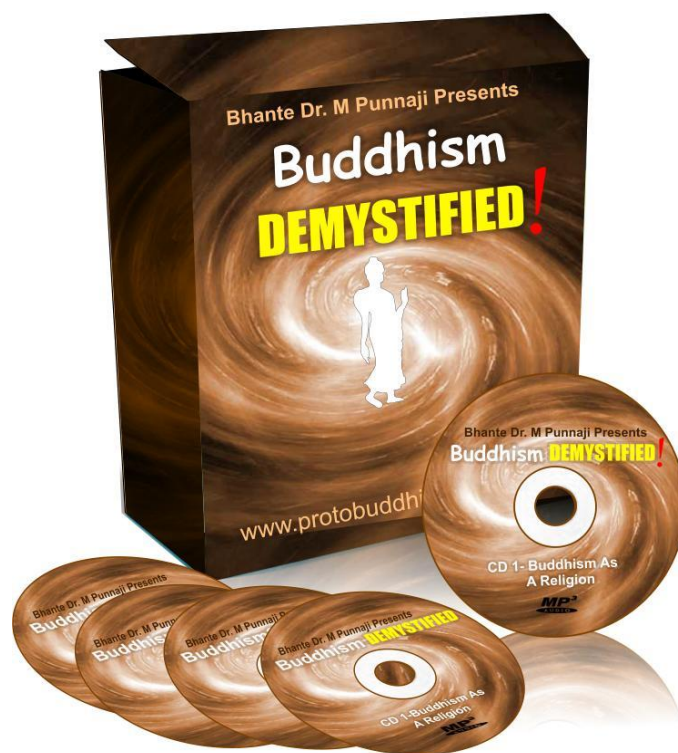
another. It is also growth technique, and therefore a gradual process of growth and development, and not an instantaneous cure.

1. Introduction
2. Practice at two levels- Household and Monastic
3. The path is one, though practiced at two levels- The Sublime Eightfold Way
4. The householder can practice at the first five levels, and occasionally at the sixth level
5. The monastic can practice at the six, seventh, and eighth levels, having passed the first five.
6. The householder is mainly cultivating five things:

- i) Devotion (saddha)
- ii) Good behaviour (sila)
- iii) Learning the teaching (suta)
- iv) Self-sacrifice (caga)
- v) Gaining in-sight (pañña)

7. The monastic is mainly cultivating five other things:
- i) Devotion (saddha)
- ii) Will power (viriya)
- iii) Introversion of attention (sati)
- iv) Tranquility of mind (Samadhi)
- v) In-sight (pañña)

8. Conclusion- All practices are aimed at one goal, which is Nibbana. The normal life of the human being is in a disturbed state of the body and mind. Nibbana is a return to the original state of calm, with no more repetition of the disturbance. This disturbance is what is today known as stress. The Buddha was the first to talk about stress, and the first to offer a perfect solution.





Please put "I would like to sign up for the Buddhism Demystify E-Course" in the message subject

We will contact you as soon as possible.

Last Updated (Thursday, 16 September 2010 14:04)

Meditation Guide

📅 Thursday, 29 April 2010 22:28 | 👤 Author: Administrator | 🖨️ 📄 📧

"We are all used to taking a physical bath to clean and cool the body. After the bath we feel fresh and comfortable. It is very rarely, however, or even never do we get the opportunity to clean our minds in the same way."

"We tend to carry into adult life the dirt we have been accumulating since our infancy, and probably we even carry accruelements from our former lives.

Therefore the reason for our meditation is clear: — by purifying the mind we become GOOD, HAPPY, AND WISE. The individual creates society, and society creates the world.

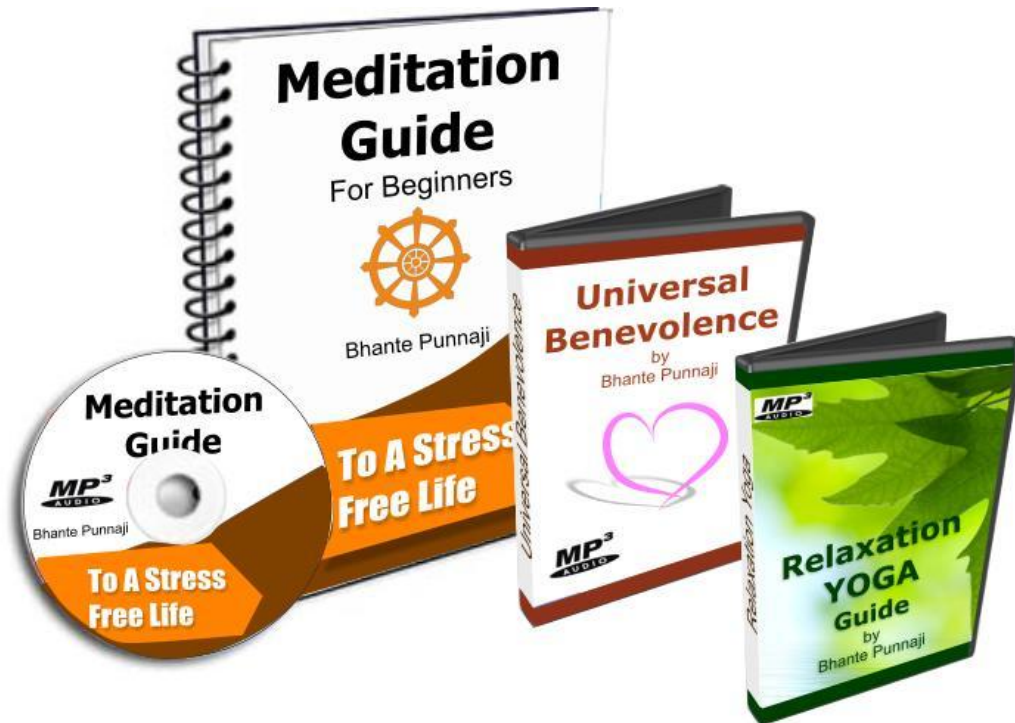
Therefore, we begin with the individual, and that is: -- YOU. The impurities to be eradicated

are the self-centred emotions, which the Buddha called lust (lobha), hate (dosa), and delusion (moha), the sense of 'self,' which is the basis of all selfishness.

These emotions not only pollute our minds, but they also interfere with our physical health. This problem is what is today called STRESS. Emotions have been useful for some lower animals for the preservation of life and the propagation of the species. But the human beings have a better tool for that purpose, which is intelligence. Intelligence is the one distinctive faculty that makes the human being stand out among all other animals."

(This Meditation Guide is a step by step guide to help you to achieve a do-it-yourself mind cleansing activity. Download the guide book & mp3 audio to get a complete understanding)

*******READ ON*******



STAGE I: RECOLLECTIONS (ANUSSATI)- SELECTIVE THINKING

Reflect on:

- (A). BUDDHA – who became perfect in purity of mind.
- (B). DHAMMA – the technique of purification
- (C). SANGHA – the followers of the way to perfection
- (D). YOURSELF (a beginner on the way.)

We begin by **replacing unconscious emotional thoughts with conscious good and rational thoughts:**

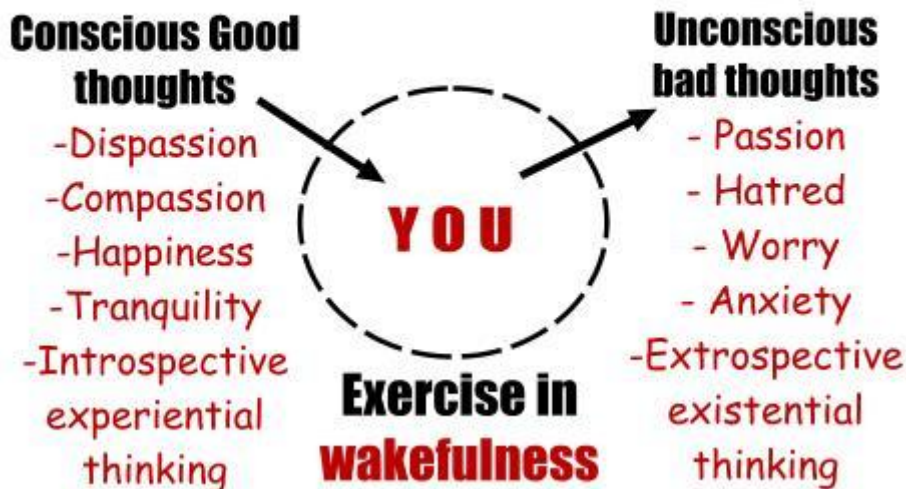
conscious good and rational thoughts are:

- (1) Dispassion (viraga)
- (2) Compassion (metta)
- (3) Happiness (piti)
- (4) Equilibrium/ Tranquility(samadhi)
- (5) Introspective experiential thinking (dhamma)

Unconscious emotional thoughts:

- (1) Passion (raga)
- (2) Hatred (vyapada)
- (3) Worry (kukkucca)
- (4) Anxiety (uddhacca)
- (5) Extrospective existential thinking (bhava)

Selective Thinking



STAGE II: CULTIVATION OF GOOD THOUGHTS (Please proceed to listen to the "Universal Benevolence" mp3 track)

After reflecting on the Buddha, Dhamma, and the Sangha, and even on oneself, and having got the inspiration to practice, one then begins to practice cultivating these qualities within us.

Reflect on:

(A). **AWARENESS THE REALITIES OF LIFE**

Reflecting on the instability, painfulness and impersonality of all conditioned phenomena.

(B). **DISPASSION**

Reflection on the disadvantages of the pursuit sensual pleasure and attachments

(C). **COMPASSION**

Selfless interest in the welfare of all beings

(D). **HAPPINESS**

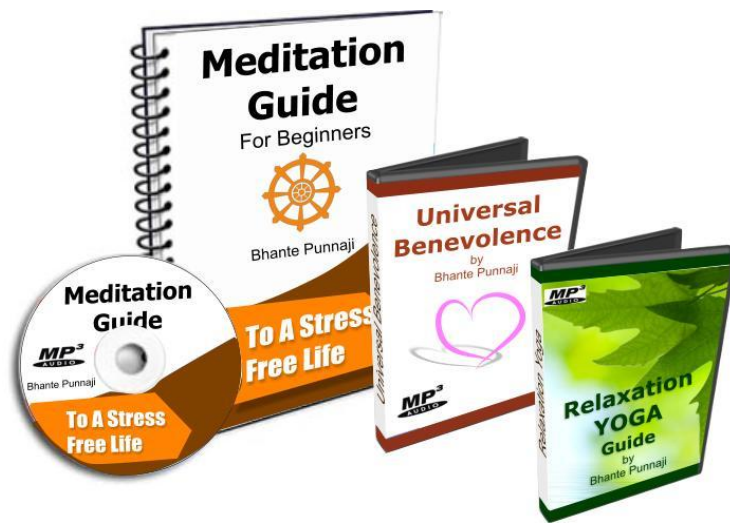
Experiencing the Happiness of selflessness

(E). **TRANQUILITY**

Focusing attention on the experience within and the resulting stillness of mind

(F). **AWARENESS THE REALITIES OF LIFE**

Reflecting on the instability, painfulness and impersonality of all conditioned phenomena.



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TO DOWNLOAD THE AUDIO GUIDE PLEASE CLICK BELOW:



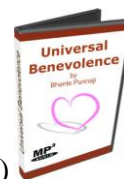
(5.44MB) (Right click save file as)



TO DOWNLOAD THE BONUS TRACK ON UNIVERSAL BENEVOLENCE CLICK BELOW:



(2.07MB) (Right click save file as)



TO DOWNLOAD THE BONUS TRACK ON RELAXATION YOGA CLICK BELOW:



(3.10MB) (Right click save file as)



Last Updated (Friday, 14 May 2010 16:12)

Testimonials

"The Venerable Punnaji's technical and specific explanations of the Buddha's teaching has taken my practice to a whole new level. His work is very complex yet incredibly practical. His broad intellectual knowledge coupled with his personal experience allows for a very unique and special approach. And through it all he displays an excellent sense of humor and an infinitely compassionate attitude towards the world. Though I have heard many of his lectures and read several of his papers, I still consider it a great honor and a privilege to listen to him, every time I hear his voice or read his words. He is truly a great man and a superb teacher."

-Jonathan-

"Bhante Punnaji's Dhamma talk is very new and interesting. He used new terms for some Pali words. He is also very well versed in the Pali Nikaya teachings."

-Navy Tan, Kuala Lumpur, Malaysia-

"Bhante Punnaji has been conscientiously propagating and educating the Buddhist community in the original teaching of the Buddha. It's a boon for all in the class to learn from such a marvelous and knowledgeable teacher.

Bhante, a true son of the Buddha, fully deserves the highest veneration from all.

We sincerely wish Bhante Punnaji, to continue enjoying a healthy and long life, to continue spreading the Dhamma for the benefit of all."

-Wong Tum Keong, Kuala Lumpur, Malaysia-

"I admire Bhante Punnaji's effort and great courage to seek a correct word that brings meaning to the words of the Buddha when he could have just accept the word 'right' like everyone else instead of using the word 'harmonious' in the sublime eightfold path (normally translated as noble eightfold path). I must admit that it takes me a long time to understand why Bhante Punnaji has a different word to translate certain Pali words and explanation. I consider our great fortune to have a teacher like Bhante Punnaji. Truly, certain words translated by Bhante brings 'life' to the understanding.

Bhante Punnaji does not change words at his whim and fancy but after due consideration and research of suttas. One needs to be patient to hear him out."

-Sister Chia, Kuala Lumpur, Malaysia-

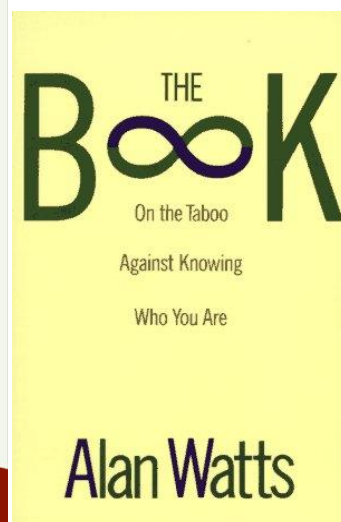
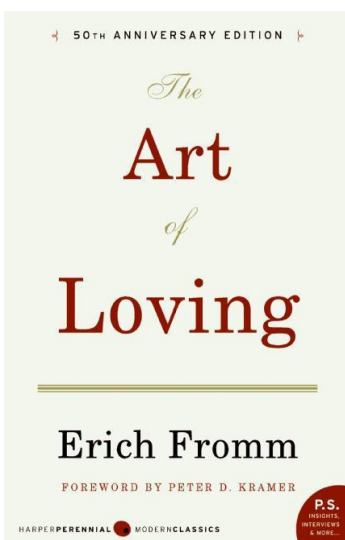
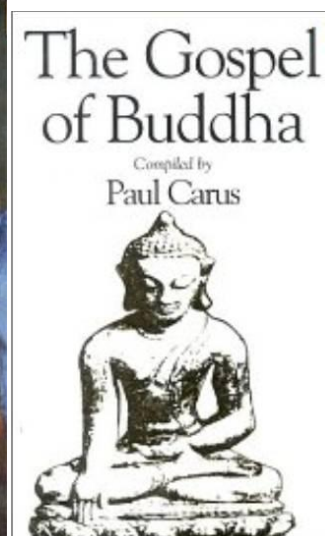
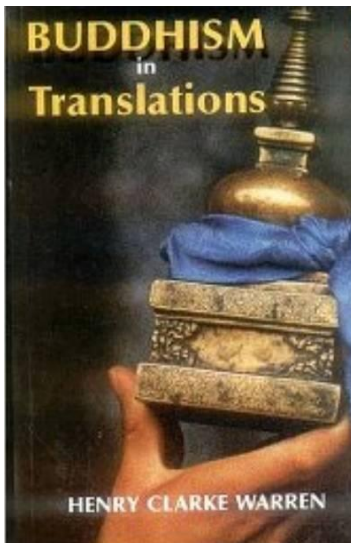
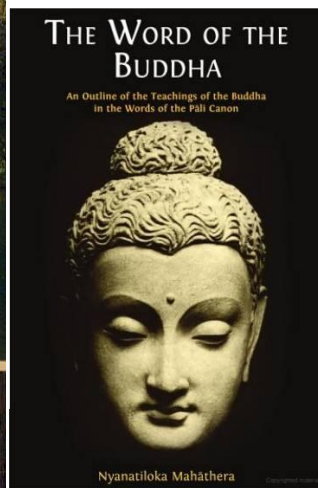
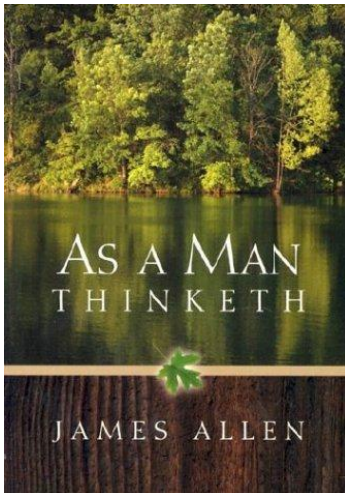
Today, Buddhism has been greatly diversified into many forms which lost its originality.

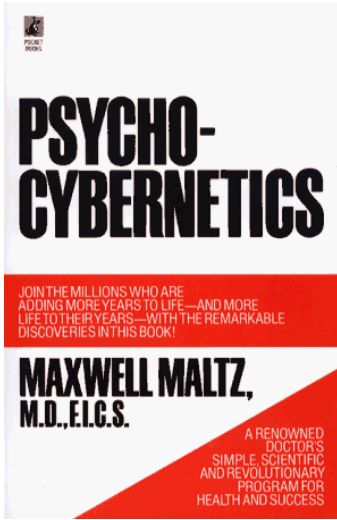
Bhante Punnaji has brought us back to the original teachings of the Buddha and simplified the teachings of the Buddha which focuses on eradicating the selfish emotions which made us reactive and unhappy. The solution is to develop our thinking faculty to transform from the paradigm of "selfish I, me or myself" (kamma) to "selfless compassion, dispassion, true happiness and tranquility" (dhamma).

-Hilson Sumana Yeap, Kuala Lumpur, Malaysia-

Below are a series of books recommended by Bhante Dr. M Punnaji for further readings

(Please click on the book cover to review the books in Google books)





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